THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

BRIGHAM AND THE TWELVE TAKE THEIR PLACE AND LEAD THE CHURCH. THE DISCIPLES RECOGNIZE THE SPIRIT OF JOSEPH IN HIS SUCCESSOR. THE LAST DAYS OF NAUVOO.

(By Edward W. Tullidge.)

Much more was said by the President, but this brief synopsis will be sufficient to show the master spirit stepping into the place to which destiny had appointed him. On all these grand occasions of his life, Brigham Young has towered above his fellows, not so much in the character of a "spokesman," as in that of a great and potent leader, whose spirit could inspire a whole people with his own matchless confidence and energy.

That day, "all Israel" felt that the spirit which had moved Joseph to his work was living in Brigham Young. Apostle Cannon, describing the circumstance, says:

"It was the first sound of his voice which the people had heard since he had gone east on his mission, and the effect upon them was most wonderful. Who that was present on that occasion can ever forget the impression it made upon them? If Joseph had risen from the dead, and again spoken in their hearing, the effect could not have been more starling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave his people a testimony that left no room for doubt, as to who was the man he had chosen to lead them. They both saw and heard with their natural eyes and ears; and then the words which were uttered came, accompanied by the convincing power of God to their hearts, and they were filled with the Spirit and with great joy. There had been gloom and, in some hearts probably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead."

That day saved the Church. The anti-Mormons had imagined that it was only necessary to murder the Prophet, and Mormonism would cease to have a name in the earth. But "the blood of the Prophet was the seed of the Church," and a great man had risen to fulfill his mission.

The Twelve was sustained as the first Presidency by the unanimous vote of the people. Rigdon left for Pittsburgh, and gathered around him a few of his disciples, while the Apostles at Nauvoo set to work to enlarge their superstructure.

"You have never seen the quorums built one upon another," Brigham had said on that great occasion. "There is an almighty foundation laid, and we will build a kingdom such as there never was in the world."

This was more fully comprehended when, at the next October Conference, there were about sixty High Priests and four hunderd and thirty Seventies ordained. And to-day his words have still a broader meaning, for there are now nearly one hundred quorums of the Seventies, who constitute the grand missionary army of the Church, under the Twelve Apostles.

But turn we now to the more secular history of the Mormon people.

On the 27th of September, 1844, Governor Ford marched five hundred troops into Nauvoo. He came ostensibly to bring the murderers of Joseph and Hyrum Smith to justice; for as they were, at the time of their assassination, State prisoners, under the plighted faith of the State, the Governor could do nothing less than support an investigation. On the day of his arrival, Brigham Young received his commission as Lieut.-General of the Nauvoo Legion, previously held by Joseph Smith, and the next day the following was sent to His Excellency:

"Head-quarters Nauvoo Legion,
Sept. 28, 1844.

Sir,—The review of the Nauvoo Legion will take place this day at 12 m., at which time the Commander-in-chief, with his staff, is respectfully solicited to accept an escort from the Legion, and be present at the review.

BRIGHAM YOUNG,
Lieut.-Gen. Nauvoo Legion."

The Lieut.-General reviewed the Legion, the Governor, General J. J. Harden and Staff present. Salutes were fired, and the Legion made a soldier-like appearance; several of its staff officers, however, came in uniform but without arms, which the Governor regarded as a hint to remind him of his having disarmed the Legion previous to the massacre of Joseph Smith.

Soon afterwards the Governor issued the following very suggestive order, accompanied with instructions:

State of Illinois, Executive Department, Springfield, Oct. 9, 1844.

To Lieut.-General Brigham Young, of the Nauvoo Legion:

Sir,—It may be probable that there may be further disturbances in Hancock County by those opposed to the prosecutions against the murderers of Joseph and Hyrum Smith. They may combine together in arms to subvert justice, and prevent those prosecutions from going on. They may also attack or resist the civil authorities of the State in that county, and they may attack some of the settlements or people there with violence.

The sheriff of the county may want a military force to guard the court and protect it, or its officers or the jurors thereof, or the witnesses attending court, from the violence of a mob.

In all these cases you are hereby ordered and directed to hold in readiness a sufficient force, under your command, of the Nauvoo Legion, to act under the direction of the said sheriff, for the purpose aforesaid; and also to suppress mobs which may be collected in said county to injure the persons or property of any of the citizens.

In testimony whereof, I have hereunto set my hand and affixed the Seal of State, the day and year first herein above written.

THOMAS FORD,
Governor and Commander-in-chief."

"The enclosed order is one of great delicacy to execute. I have conversed with Mr. Backenstos and others, and my opinion is the same as theirs, that employing the Legion, even legally, may call down the vengeance of the people against your city. If it should be the means of getting up a civil war

in Hancock, I do not know how much force I could bring to the aid of the Government. A force to be efficient would have to be called out as volunteers; a draft would bring friends and enemies alike. I called for twenty-five hundred before; and, by ordering out independent companies, got four hundred and seventy-five. Three of those companies, the most efficient, have been broken up, and would refuse to go again. I should anticipate but a small force to be raised by volunteers. I would not undertake to march a drafted militia there. Two-thirds of them would join the enemy. The enclosed order is more intended as a permission to use the Legion, in the manner indicated, if upon consideration of the whole matter it is thought advisable, than a compulsory command.

Your most wise and discreet councilors, and the county officers, will have to act according to their best judgment.

THOMAS FORD."

This order, with the private instructions, is very significant, in connection with the history of the Mormons in Missouri and Illinois. Constitutionally they were in the right. The murder of the Prophet and his brother had brought them into the service of the State. Thus employed, Brigham Young and the Legion could have taken care of their people, and, if necessary, could have maintained the Governor through the issue of a civil war. This would, however, have given Illinois to the dominance of the Mormons. Hence the "delicacy" of his Excellency in calling the Legion into service, doing substantially what Joseph Smith had done, which in him had been construed as high treason against the State.

[TO BE CONTINUED.]

FORTY-SEVENTH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE TEMPLE, ST. GEORGE, UTAH, APRIL 6, 1877.

[CONCLUDED FROM PAGE 310.]

THIRD DAY.

Sunday, April 8, 1877.

10 a.m.

President B. Young gave out the anthem, "But in the last days it shall come to pass," which was sung by the Parowan choir.

Prayer was offered by Elder John Taylor.

President John W. Young gave out the anthem, "We will call upon the Lord," which was sung by the Beaver choir.

Elder Brigham Young, Jun., spoke of the privilege which we at this Conference enjoyed of meeting together in the first Temple which had been erected by the Latter-day Saints in these mountains. This privilege was one which had been looked forward to with earnest and prayerful aspirations by the people of God who had been gathered. This holy habitation erected to the Most High God was a beautiful and forcible illustration of the union which existed among us. The result of his experience for the past thirty years enabled him to testify that the kingdom of God was and had been onward and upward, and that the Almighty owned and blessed his people. In speaking of the United Order he said that its principles were put in practice to a great extent in the first settlement of Salt Lake Valley. Not a settlement had been made in these mountains since that time, but in its commencement it was indebted to the principal of union. It was after we had made our irrigating canals, our joint fences, our roads, and what we called public improvements, that our individualism stood out more prominently. When the persecuted and driven Church had left their comfortable homes in Nau-

voo, and were on their way to these valleys, this same principle of union caused that noble response of five hundred men to go to serve the United States in Mexico, in answer to the call of President Brigham Young. This act was approbated of a power and blessing which had been over the Church from that time to this. So with all the combined movements which we had made, these results should encourage the people to adopt the principle of union in all their temporal affairs. The word of God had been delivered to us, that it was his will that we should become one in all things. His word we must receive, or our progress was at an end as Saints of the Most High. What was the United Order? It was godliness. It was the order of heaven, the system which prevailed among the heavenly hosts, as we should find when we got to where God and his Christ dwelt. He said, "I will close my remarks by bearing my testimony that the progress of the members of this Church who will not receive and carry out the principles of this United Order is at an end, and that this Temple will be a means to test the faithfulness and purity of the Latter-day Saints."

The Parowan choir, at the request of President B. Young, sang the hymn commencing on page 143, "Oh my Father, thou that dwellest in the high and glorious place."

Elder John Taylor said there was no more important subject than that of the United Order. Though we might, because of our weakness, make mistakes in carrying out the principles of this holy order, it had nevertheless emanated from God, and it was our present and future duty. A partial application of this principle caused us to send teams back and back again to gather out the poorer ones who had not enough left after the persecutions and drivings which took place in Missouri and in Illinois, also to send our sons, our teams, and our means to gather the poor who had embraced the Gospel among the nations of the earth. It was the application of this principle that enabled us to build Temples, send Elders to the nations of the earth, and use our best endeavors to build up the Zion of our God on the earth. Every member of the Church should nourish and cherish an increasing love for and practice this heaven-born principle of union. If we were not one we were not the Lord's.

President B. Young addressed the Conference upon union. He also announced that the seats of the congregation would be reversed for this afternoon's service, and Bishop Edward Hunter who occupied the west stand, would take charge of the administration of the Sacrament.

Elder George Q. Cannon presented the following list of missionaries, the Conference approving by unanimous vote—

John Kartchner, Hyrum Judd, Hyrum J. Judd, Arza Judd, Don C. Judd, Ira Judd, Ammon Judd, L. H. Judd, Joseph Craig, Ira Elmer, Ira Elmer, Jun., Wm. Osborn, Panguitch.

Peter Fife, Cedar.

Richard Gibbons, Glendale.

J. E. Metcalf, Fayette.

Thomas J. Clark, Washington.

Wm. Flake, Beaver.

Samuel Calridge, Orderville.

Wm. H. Longhurst, Sen., Morgan Longhurst, Wm. H. Longhurst, Jun., Charles Longhurst George A. Wittington, all of Woodruff, Rich County.

F. A. King, St. George.

Wm. C. McClellan, Payson.

George Daily, Payson.

Abraham Perkins, Washington.

H. B. Clawson, Jun., Walter Beatie, Nelson Empey, James Harris Ferguson, Samuel Hill, Morris B. Young, all of Salt Lake City.

Alma B. Dunford, St. George.

Abraham Kimball, Kanosh.

X. T. Slagowski, St. George.

John R. Young, Orderville.

A. J. Stratton, Virgin.

Carl Olsen, Mayfield.

Jens Andersen, Ephraim.

Andrew Petersen, Lehi.

Benj. J. Nielsen, Cedar.

John Petersen, Spring City.

Jacob Rolfsen, Mt. Pleasant.

John Ekker, Salt Lake City.

After singing and prayer, Conference adjourned till 2 p. m.

2 p. m.

Singing by the Beaver choir, "Glorious things are sung of Zion."

Prayer by Bishop E. D. Woolley.

Singing by the Parowan choir, "He died, the Great Redeemer died."

Presiding Bishop Edward Hunter said he had been a long time numbered with the Latter-day Saints. He referred to the good works which had been effected by the union of the people, among others the erection of this beautiful Temple. He dwelt upon the great privilege which was accorded to him and every faithful Saint to be a savior on Mount Zion. He spoke of the necessity of us serving God with full purpose of heart. Less service than this would not be accepted by heaven. He rejoiced in the Priesthood to which he had been called, and though he had to struggle with his weakness, his most earnest desire was to build up the Zion of God on the earth. The testimony of his experience was that God was with this people. His desire was to devote himself and what he possessed to the work and will of God. He bore testimony that Joseph Smith was a Prophet of the Most High God, and Brigham Young was his successor.

Bishop Wm. B. Preston said he felt thankful for the privilege of worshipping in a Temple of God. He had been for twenty years trying to learn to hold himself and all that he had ready for the building up of the kingdom of God. He had covenanted many years ago to obey the commandments of God, and he was still trying to prepare himself to do his duty in all things. He bore testimony that the Gospel of Jesus was true, and the United Order was from heaven and would never fall, and if we carried out the instructions we received we should be fully saved, temporally and spiritually.

Bishop Edwin D. Woolley said he never felt as forcibly as now the necessity of living in closer communion with God, and of rendering more strict obedience to the counsels of the Lord through his servants. He felt to recognize the hand of God in the erection of this holy house in this desert land. He had walked in the Kirtland Temple, and had assisted in the erection and use of the Nauvoo Temple, but he had never experienced the holy emotion which had pervaded his whole being in treading these holy courts. He bore testimony that God was with his people. He had been nearly forty years struggling with himself, but felt that he would go from this Temple with renewed power to overcome and to more effectively devote himself to the rolling on of the purposes of the Almighty. He said that the very existence of this Temple in this desolate land would, according to his belief, sanctify the forbidding looking surroundings, and that springs of water would burst forth in this thirsty land.

President B. Young addressed the Conference upon the acceptance of the Temple, self-sustaining, etc.

The following were by vote added to the missionary list—

Job. Rowland, Logan.

James R. Liston, J. A. Brunn, both of St. George.

Warren R. Tenney, Mendez Cooper, both of Washington.

Charles F. Gardner, Geo. B. Gardner, Jun., Alpheus Gillespie, all of Virgin City.

Frederick Christensen, Warren Sidney Pace, William Patten, all of Payson.

Calvin Reed, Pond-town.

President B. Young said, "We will adjourn this Conference from this house to the New Tabernacle in Salt Lake City, commencing at 10 o'clock in the morning of October sixth next."

The St. George choir sang, "How beautiful upon the mountains."

The congregation arose and sang the hymn commencing on page 268, "The spirit of God like a fire is burning."

Benediction by President Brigham Young, as follows—

"God bless you. I pray my Father in heaven to bless my brethren the Apostles, the High Priests, the Seventies, the Elders, Priests, Teachers and Deacons, and especially brother Edward Hunter, the presiding Bishop, and all the Bishops he presides over. I pray God to bless you, my brethren and sisters, who have come here to give us sweet melody, and I feel to bless every one of the good and

honest in heart all over the earth, and pray that they may receive the truth in their hearts and be gathered with Israel. I ask my heavenly Father to grant all that has been asked by my brethren in these meetings, and that he will let his Spirit rest upon this house, that his angels may visit it, and his Spirit rest upon those who shall come into this house to labor for themselves or their dead friends, that they may feel its influence. I feel to bless every one of you, and I do it by virtue of the authority which is in me, and in accordance with this authority I bless you in the name of Jesus Christ. Amen."

JAMES G. BLEAK,
Clerk of Conference.

THE USE OF TROOPS.

Wm. H. Seward is represented as expressing himself as follows, in 1856—

"The army of the United States is not a mere institution of domestic police, nor is it a true or proper function of the army to execute the domestic laws of the several States and Territories. Its legitimate and proper functions are to repel foreign invasion, and suppress insurrection of the native Indian tribes."

The very next year, the largest and best appointed army assembled in the United States since the Mexican war, and perhaps since the Revolution of 1776, was concentrated upon the Plains and in the Rocky Mountains, arrayed against a mere handful of citizens who, without assistance, had heroically settled and reclaimed the valleys of Utah. That costly and futile expedition was set on foot through the base misrepresentations and seditious conspiracies of a few malignant enemies of the people of this region.

The results, direct or indirect, of that unnecessary expedition have been anything but favorable. Some of the chief officers of that army went over to the Confederate cause, the commander lost his life therein, the bulk of the troops were ordered back eastward to fight in the civil war in the South, and Federal troops have been used since in the South to overawe the people to this very day. Hence dual governments have been tormenting the public mind in two of those States, one supported by Federal troops, and the other by the people of those respective States, and although, under the new administration, this use of troops has begun to be repented of, discountenanced, and relaxed from, yet to most minds the future is by no means clear, nor is the absolute relegation of the troops to their legitimate functions in this republic altogether assured.

Within eight years of the sending of a Federal army to Utah, the Federal Government had more than a million of men in arms, and the Confederate Government perhaps half as many, making a million and a half of men in arms and in warlike array against each other in the domain of the United States.

In 1857 the public debt of the United States was only a trifle more than $29,000,000. The next year it had nearly doubled, and it increased every year afterward until it culminated in 1866, when it reached nearly $3,000,000,000.

Previous to the sending of the army to Utah, the annual expenses of the Federal Government exceeded $70,000,000 only three years, which were in 1854, 1856, and 1857, they being a little more than $71,000,000 in the last named year. That expedition is said to have cost about half that sum, and it was furthermore the beginning of increased public expenditure that swelled to nearly half a thousand millions a year for several years, amounting to more than twelve hundred millions in 1865, and nearly as much in 1866. The annual Federal expenditures have never yet declined to anything near those modest figures of *ante-bellum* times, and in all probability never will again.

These are some of the unpleasant results of the ill-advised use of troops, beginning with the Utah expedition of 1857. To which may be added the largely increased taxation under which the people groan, and will continue to groan for years, the increased State, county, and municipal debts throughout the country, and the present financial distress, business depression, and general poverty of the masses in nearly every State and Territory in the Union, Utah, perhaps, being the best off, notwithstanding the ill usage to which her people have been subjected. —*Deseret News.*

EXPERIENCE IS A COSTLY SCHOOL.

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Yesterday we showed some unpleasant things resulting partly from the nation's indulgence in the first crusade against Utah twenty years ago. That crusade was based upon—nothing, for the "refuge of lies" is nothing, when the day of fiery trial comes. We showed that those very troops and their officers sent here to fight "Mormon" citizens, though they did not fight the "Mormons," were engaged very shortly after in fighting citizens in another and larger part of the Union, and even in fighting among themselves, for portions of that army were arrayed on both sides in the great conflict. We showed that the crusade against Utah was the beginning of national sorrows, of enormous expense, suffering, and damage to the whole republic, which have not yet passed away, nor will they for many years to come. We showed that within a very few years after the inauguration of that crusade the Union was full of fighting men, of its own citizens, engaged in desperate and deadly conflict with each other. They were not so fortunate as the people here were in patching up peace and harmony without coming to blows and bloodshed. We showed that the armies of the Union were soon increased to four or five hundred times the number of soldiers that were enrolled before the Utah crusade, in addition to two or three hundred times the number in the Confederate States, and all in fighting trim and on a warlike footing. We showed that within a few years the public annual expenditures of the country were increased for years to five or six times the expenditure of the fiscal year previous to that in which the crusade was made against this Territory, and in some years much more than that, to as much as seventeen times those moderate figures of twenty years ago. We showed that the public debt in less than ten years after the crusade was swelled to very nearly one hundred times over the debt of the fiscal year preceding that crusade, and this enormous increase of public debt was not all, for throughout the country nearly the debts of States, counties and cities had also increased enormously, until now some of them are unbearable, and will probably never be paid, nor the interest either. We also showed that taxes had increased largely, and that the financial stringency, business depression, hard times, wide spread suffering, and general poverty of the last few years were resultant, in a greater or less degree, from circumstances partly allied with and traceable to that crusade. All the great misfortunes, civil war, enormous debt, onerous taxes, public and private extravagance, crises, panics, hard times, poverty, lack of employment, extraordinary privations of the masses in the various large cities and towns, that the country has been subjected to of late years, sprang from causes more or less clearly traceable to that crusade.

With such hard experience before them, one would think that the people of this great federation would hesitate long, deliberate gravely, and count the cost closely, before engaging in another such needless crusade. Yet there are not wanting enemies of their country and their race to egg on the public to just such another disastrous enterprise.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, *MAY* 21, 1877.

REV. H. S. BROWN ON BABTISM.

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THE public utterances of a representative man like the Rev. Hugh Stowell Brown, of Liverpool, upon denominational peculiarities, must certainly have their weight, and be very largely endorsed, particularly when they remain uncontroverted by the Baptist church, or churches, of which the gentleman is so highly gifted and favored a minister. In a very interesting comparison drawn by him between Congregationalists and Baptists, he seems to consider them about the same, or so nearly so, that "no one,—not even one of themselves—on entering a Baptist or a Congregationalist chapel, would know which of the two it was from any thing said or done there." He said further, "There was one matter of material consequence in which they differed, and that was the ordinance of baptism;" yet even "on baptism, they were agreed thus far, that neither Congregationalists nor Baptists ever dreamt that baptism was (or is) essential to salvation, nor did they even for a moment, howsoever, by whomsoever, or to whomsoever it was administered, regard it as having the slightest regenerating virtue and power" (hear, hear). Whether the signal (hear hear) was given by the members of his denomination disparagingly, or whether by the members of the other approvingly, or both; or whether they were ironical from believers in the Bible, or derisive from scepticism, the report of the Liverpool *Post* fail to mention: but, that the assertion was made by a recognized and influential minister of *the Baptist church*, if not of the Church of Christ, there is no room to doubt.

How baptism could be of such "material consequence," and yet not be an "essential to salvation," we are in the dark; but we have this as a result, throughout the length and breadth of the land we have these two separate and distinct forms of church organization and name, similar in all respects save one, and that one a non-essential, yet evidently both fostering division and increasing special or individual organization, when unity of action and concert of means and effort would deliver them from the essential spirit of sectarianism, and give them increased power for good if they so desire it. Whether the blame belongs to the congregations, who are supposed to be supreme in action, or from the ministers who live upon the congregations, is not particularly our enquiry; both churches profess to belong to the Church of Christ, both profess to accept his authority, both profess to find in the New Testament, the word of God, the teachings of Jesus and his Apostles, and the practice of

the primitive Church. If Jesus was our Example, and he was baptized, his followers should certainly be baptized; if he commanded or instructed his Apostles or witnesses to baptize all who believed on him, then all those who profess to be his witnesses or ministers, should also baptize all those whom they teach and who believe; and if the Congregationalist churches or ministers fail in this—fail they not of something which the Rev. H. S. Brown considers (in harmony with the primitive teachers) is "of material consequence?"

But again, if baptism is, or was, an institution or ordinance of Jesus in the primitive times, how are we to harmonize the teachings of one of his professed ministers in regard to its character?—and this not privately, but in the congregations of those who repudiate and neglect the same. Is not this the process by which the authority of Jesus is quietly undermined? Was he not absolute in his position, by virtue of his call and appointment? Is not such an act a libel on his claims, on his intelligence, and his asserted understanding of his divine work? Does it not also call in question the sender, even the Father? Or are we rather to believe the Rev. H. S. Brown as to the value of water baptism? If Jesus was "sent of God" (John xi, 42), we must accept his word. "Except a man be born of water and the spirit, he cannot enter into the kingdom of God" (John iii, 5). "My doctrine is not mine, but his that sent me" (John vii, 16). He may enter into the Congregationalist church, and into other churches without, probably—he cannot belong to the Baptist church, but that church through one of its ministers declares that they never "dreamt that baptism was essential to salvation;" who would suppose they did, but if they had "dreamt" it to be so, *or not so*, would that give authority to supersede an ancient authoritative practice, and established by so unequivocal a text.

The Reverend speaker further said, "nor did they, *even for a moment*, howsoever, by whomsoever, or to whomsoever it was administered, regard it (baptism) as having the slightest regenerating virtue and power." Now, if the ordinance is of divine institution, there must be power attending its administration, divine power, regenerating power; or is there no regenerating power in the practice of righteousness? Jesus said in reply to John, who demurred when the Savior presented himself for baptism, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." If to accept "the counsel of God" possesses regenerative power, then does baptism also, for we are told "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John" (Luke vii, 30). If God was justified by those who were baptized of John (Luke vii, 29), much more those who submit to the same ordinance established by his supremely divine successor!

And again, in the Apostolic practice, baptism, when attended to in the name of Jesus, was for the remission of sins (Acts ii, 38). Now, surely, if men's sins were remitted by, or in baptism, and if one could "Arise and be baptized and wash away thy sins, calling upon the name of the Lord," surely there is regenerating power and virtue, though it may not have been "dreamt" of by either Congregationalist or Baptist! This ordinance being an integral part of a system called the Gospel, given by divine authority, sanctioned by divine practice, and continued by divine inspiration, must possess the elements by which obedient souls are blessed;—whether by virtue of an eternal law, a well-

understood principle of divine action, or purely by divine will and appointment, only special revelation can determine; if not an eternal principle, (the secret of which is unrevealed or only partially understood,) it certainly is placed beyond cavil by virtue of divine appointment, and that always gives value, and should certainly disarm the criticism of Bible believers, and be sustained by the practice of Christian ministers, and those who are so far undecided in regard to ordinance and practice, or who lack the moral courage to sustain themselves and their holy calling, should abdicate in favor of men who know and can testify with Apostolic assurance of the things of the kingdom of God; thus came the servants of God in every age, their credentials being—"thus saith the Lord," without dubiety, uncertainty, or irresolution, and being so thoroughly conversant with, and absorbed in, their special mission, that they had neither time nor disposition to preach or teach only that which was absolutely essential to salvation, leaving to Scribes, Pharisees, and those who "preach for hire and divine for money," every thing without "the slightest regenerating virtue and power."

Among prominent instances of divine appointment and divine blessing, may be mentioned that marvelous incident in the history of ancient Israel in their exodus from Egypt to the promised land; they yielded to a murmuring spirit, to punish which "the Lord sent amongst them fiery serpents, and they bit the people; so that much people of Israel died." Israel repenting, came to Moses acknowledging their sin, saying, "Pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it up on a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass, that if a serpent had bitten any man, *when he beheld the serpent of brass he lived*" (Num. xxi, 4—9). We also find an incident of divine appointment in the history of that "Naaman, who was captain of the host of the King of Syria;" he "was a great man and honorable, he was a mighty man in valor, but a leper." The Syrian conquerors had "taken captive a little Israelitish maid," who had become servant to Naaman's wife; in her new dwelling she noticed the leprosy of her master, and to her mistress said, (with all the exuberance of faith, prompted by a desire for conciliation may be,) "Would to God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." And one went in and told his lord saying, "Thus and thus saith the maid that is of the house of Israel." This coming to the ears of the King of Syria, he sent Naaman with a letter and treasure to the King of Israel, who being perfectly astonished rent his clothes; which "when Elisha the man of God heard, he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and chariot, and stood at the door of Elisha; and Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not

wash in them and be clean So he turned and went away in a rage. And his servants came near, and spake unto him, and said, my father, *if the prophet had bid thee do some great thing, wouldest thou not have done it?* how much rather then, when he saith to thee, *Wash, and be clean!* Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings v, 1—14.) Instances might be multiplied from the morning in Paradise to the nineteenth century, that God possesses the appointing power, and that when he does so appoint, all other means, the devices of man's wisdom, are inadequate to the end in view. *In every case,* "To obey is better than sacrifice, and to hearken than the fat of rams" (Sam. xv, 22).

Nor is it that we wish to make more of baptism than of any other ordinance, yet we do wish to make of it all that was intended; as to its mode, subjects, and purpose, we ask to be decided; turning to the pages of Holy Writ as to the light of revelation, and turning to Him by whom all "Scripture is given," believing that the spirit "neither slumbers nor sleeps," but that "those who seek shall find, and to those who knock it shall be opened;" and not wishing to be counted with those who "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. x, 3).

Yet it may be that the Rev. H. S. Brown only refers to baptism as practised by himself and his fellow ministers—he may realize that the grand element of authority is lacking in their ministrations, and feeling thus, realizing this, his position is undoubtedly correct, the ordinance is "of material consequence;" but so far as the Baptist, Congregationalist, or other churches are concerned, "on baptism they are agreed thus far, neither ever dreamt that it was essential to salvation, nor did they, even for a moment, howsoever, by whomsoever, or to whomsoever it was administered, regard it as having the slightest regenerating virtue and power." To do this it requires the recognized authority of the Holy Priesthood, the restoration of the Gospel, the believing convert, the obedient man or woman; when the conditions are there, "He that believeth and is baptized shall be saved," they are "buried with him (Jesus) by baptism into death, that like as Christ was raised up from the dead by the glory of God the Father, even so they also should walk in newness of life" (Rom. vi, 4), thus honoring "Christ who gave himself for the Church, that he might sanctify and cleanse it with *the washing of water*" (Eph. v, 26), and be of that number, "having but one Lord, one Faith, and one Baptism" (Eph. iv, 5.)

H. W. N.

By cablegram from Elder Joseph F. Smith in New York, *en route* to England, we are informed that through fares from Liverpool to Ogden are unchanged, being the same as last year—for adults, £14 16s. It is now expected that the first company will leave Liverpool on or about June 13th. Further particulars will be published as soon as received.

WANTED at this Office the following odd STARS:—For Vol. 32, 1870, Nos. 32, 34, 35, 36, 37, 38, 41, 42, 45, 47, 48. Vol. 33, 1871, No. 22. Vol. 35, 1873, No. 41. Vol. 36, 1874, Nos. 32, 38, 39, 43.

Will those having any of the above please write. H. W. N.

FOREIGN CORRESPONDENCE.

Editor Deseret News:

The condition of education in Utah having been much misrepresented, and often by those whose duty it has been to be better informed on the subject, I invite those who feel any interest in the matter to carefully examine the following statement.

It should require no argument to convince the reflecting that, as most of the States have had much more time, fewer drawbacks, and greater facilities than the Territory of Utah to perfect school systems and to accumulate school funds, their people should be far in advance of those of Utah in general intelligence and in the primary branches of education.

The following comparison between the condition of education in Utah, and in an average portion of the United States, is made up from the Educational Report of the Interior Department of the United States Government for the school year 1875 76.

Although Utah might more justly be compared with her sister Territories, she is so nearly in the front with the older States of the Union in intellectual culture, that the former are not included in the following comparison from the Education Report.

The average duration of school days in Utah, in the years 1875-76, was 140. In the following twenty States—Alabama, Florida, Indiana, Iowa, Kansas, Kentucky, Maine, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Texas, Vermont, Virginia, and West Virginia, the average duration of school days was only 105, for the same period. The highest was in Michigan, 138 days, two less than in Utah, the lowest was in North Carolina, fifty days, ninety less than in Utah.

Only twelve of the twenty States reported both a permanent school fund and the annual expense per capita of these school populations. These are Florida, Indiana, Iowa, Kansas, Maine, Michigan, Minnesota, Nebraska, New Hampshire, Vermont, Virginia, and West Virginia. These twelve States have an aggregate annual income from permanent school funds of $1,822,257, a fraction over 55 cents per capita of their school population, while Utah has no permanent school fund, and has not yet received one dollar from the public lands appropriated to school purposes within her limits.

The average expenditure, per capita, in these twelve States, was $5 32 against $5.15 in Utah. The highest was in Nebraska, $7.76, the lowest in Virginia, $1.93. Only ten of the above twelve States — Florida, Indiana, Kansas, Maine, Michigan, Minnesota, New Hampshire, Vermont, Virginia and West Virginia, reported the average daily attendance of their school population, which was forty per cent., against thirty-eight per cent. in Utah; *i. e.*, these ten States sent an average of forty out of each hundred of their school population to school 114 days in the year, that being the average duration of their school days, while Utah sent thirty-eight out of each hundred of her school population to school 140 days in the year.

The following comparison between the average illiteracy of the United States, and that of Utah, is made up from the compendium of the ninth or last census. All the Territories except Utah are included with the States in this statement. Of the population of the United States over ten years of age, 12.92 per cent. could not read, and 2.96 per cent. who could read could not write, a total average illiteracy of nearly sixteen persons in each 100 of the population. Of the population of Utah, over ten years of age, 2.90 per cent. could not read, and 5.62 per cent. who could read could not write, an average total illiteracy of eight and a half persons in each 100 of population.

The figures of the census report also show that Utah compares quite favorably, in this respect, with the enlightened old New England States, their average illiteracy being but three

per cent. less. The 24th of July, 1877, will be the 30th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, under circumstances of extreme destitution and hardship. This was the first place where they found peace and rest, after having been driven from their homes in Illinois. During the first twenty of these thirty years, communication with the outside world was slow and expensive, except by telegraph the latter part of the time. During this period the desert had to be redeemed from its unfruitful condition by cultivation and irrigation, the latter involving a vast amount of labor, in constructing water channels, unknown to pioneers in settling most other portions of the public domain. For ten years of this time, these isolated colonists were compelled to contend with myriads of migratory insects for scanty means of subsistence. For twenty years, with but little assistance from the general government, they bore the burden of feeding friendly Indians, and of fighting the aggressive and hostile.

During this period of almost superhuman effort to overcome the complicated difficulties of their situation, material progress was necessarily slow, and in the great struggle for existence education was of necessity a secondary consideration. Since the completion of the great continental railway, in 1869, Utah has had a rapid development, and public instruction has received its due share of attention, but facts prove that the people never forgot their duty to the rising generation under the most trying circumstances.

They might, with some reason, suspect they were not marching on to their great destiny, if misrepresentation and abuse were too generally succeeded by even just commendation. The foregoing facts show that their efforts to develop intellectual culture under difficulties are, so far, without a parallel in the history of the settlement of the continent.

JAMES A. LITTLE.

April, 1877.

UTAH NEWS.

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From the *Deseret News*:—

THIRD DISTRICT RULE AT LAW.—If the defendant gains the suit he pays the costs, pending and ultimate.

STORMY.—Three or four inches of snow and more driving from the north. A thorough winter's morning to look at. Fine afternoon and snow all gone.

PRESIDENT YOUNG AND PARTY.—President Brigham Young and party arrived in this city, from the South, at thirty-five minutes past one, this afternoon. Elder B. Young, Jun., on account of sickness, was compelled to stop over at Cedar City, Elder Georgo Q. Cannon remaining with him. Those two brethren will probably not reach home for about one week from now.

A WONDERFUL THING.—After months and months of tedious and vexatious litigation, thousands of dollars' worth of expense, and a vast amount of injustice, the wonderful wisdom of the courts decides certain facts to be exactly as everybody knew they were at the beginning. What a wonderful concern this thing called "civilization" is on the footfalls of the twentieth century!

THE DISCOURSES.—It is a matter of regret to us that, owing to the temporary absence of the Church reporter, we have been unable, of late, to publish with the promptness and regularity that are desirable, the discourses of the First Presidency and Twelve Apostles. We are in hopes, however, of soon being able to resume and continue their publication with the needed punctuality. The discourses are a most valuable feature of the *News*, greatly prized by the Saints at home, (and abroad) and we are aware, by numerous and frequent assurances, that they perform a most important office in spreading a knowledge of the Gospel abroad in the world, where this journal has an extensive circulation.

THE ROCKY MOUNTAIN LOCUSTS.—Great efforts are to be made this season to gather information respecting the destructive grasshoppers in Utah and the surrounding Territories for the purpose of devising means to rid this region of, or, at all events, to diminish the number of, these insects. For this problem to be solved correctly the Department of the Interior have organized a commission, at the head of which Professor C. V. Riley, the distinguished entomologist, is placed, with Dr. A. S. Packard, Jun., and Professor Cyrus Thomas as assistants. The work will be done thoroughly. Circulars will be sent and information given to collectors who will forward specimens of insects to the department designated; and we may hope that something effectual will be done to stay the ravages of the Rocky Mountain locusts, as our destructive grasshoppers are called in the encyclopœdia. In these efforts there is no doubt the people of Utah Territory will do all they can to afford the necessary aid and information.

RETURNED MISSIONARY.—We were pleased to meet with Elder Eli H. Pierce, of Brigham City, who returned on the 7th inst., from a mission to the Eastern States. He left Utah November 1st, 1875, and proceeded to Pennsylvania, where he labored for about ten months, in conjunction with Elder David Evans, Jun., and where these two Elders baptized fifty-six persons, about twelve of whom had been previously connected with the Church, and organized three Branches. Being released, Elder Pierce proceeded toward home, in September, 1876, and had arrived at Council Bluffs, when he received another appointment to labor in conjunction with Elder James A. Little, in Iowa, where he remained until he came home. In the last-named field, the labors of Elders Little and Pierce resulted in twenty-seven persons being baptized, and they organized one Branch. Elder Pierce states that in his labors the word was confirmed by "signs following," the power of God being manifested in causing the blind to see, the deaf to hear, the lame to walk, and evil spirits to be cast out. The gifts were also, in some instances, bestowed upon persons previous to baptism, and even upon one who has not yet been baptized. In the labors of Elder Pierce twenty-four children were blessed, and he attended over 175 meetings, at all of which he preached. He enjoyed himself greatly in his labors, and returns in good health. He is thankful for the experience he has thus obtained in his youth, as he now knows for himself that there is power and efficacy in the Gospel.

DECIDED AT LAST.—The long delayed decision, in the District Court, of the suit of Young *vs.* Young, in divorce, has been rendered at last, Judge Schaeffer having made the following decree, in said Court, this morning—

DECREE.

Ann Eliza Young, *vs.* Brigham Young, April 20th, 1877.

And now on this day this cause came on to be heard on bill, amended answer and exhibits and testimony; and the same being heard and the Court having heard the arguments of McBride for complainant and Williams and Sheeks for the defendant, the Court takes the matter under advisement. April 27th, 1877. And now the Court, having duly considered the same, and being fully advised, and having made its findings herein, which findings are herewith filed, it is ordered, adjudged, and decreed by the Court, that the alleged marriage between the plaintiff and defendant, on the 6th day of April, 1868, was and the same is hereby decreed and declared to have been null and void. It is further ordered, adjudged, and decreed that all orders and decrees heretofore made by this Court, in this cause, for the payment of temporary alimony, by the defendant to the plaintiff, which have not been complied with, nor paid or collected, be and the same are hereby revoked and annulled. It is further ordered, adjudged and decreed that the defendant herein pay the cost of this suit.

M. SCHAEFFER, Judge.

Leave is given to either or both parties herein to file exceptions to any or all of the findings or to the order and decree herein, within three days from the filing hereof.

M. SCHAEFFER, Judge

THE MANTI TEMPLE.—On Wednesday, April 25th, the Temple site at Manti, Sanpete County, was dedicated. The ground, which is beautifully situated, on the spur of a mountain, located within the city limits, commanding a view of the entire valley, was surveyed by Elder Jesse W. Fox, assisted by Elders Truman O. Angel and William H. Folsom, church architects. Precisely at 12 m., President Brigham Young, at whose side stood Presidents John W. Young and Daniel H. Wells, broke ground at the south-east corner, and, kneeling on that particular spot, he offered the dedicatory prayer. After these ceremonies, which lasted about twenty minutes, and which were witnessed by about 400 persons, President Young made a few remarks, in the course of which he stated that the work of preparing the ground for laying the foundation of the Temple would be commenced at once, and for this purpose the services of from 50 to 100 men would be required, every working day, until everything was made ready for the mason-work. He also said it was the intention to complete the building as soon as possible, and that the labor of erecting it, as well as that of administering the ordinances to be performed within its walls, after it was built, would be done by the free will offering of the people. The hill, on which the Temple site is situated, is a bed of white sandstone rock, of easy access. The rock is soft when hewn, but hardens with exposure. Brother Parry, of St. George, who had the oversight of the mason work of the Temple at that place, accompanied the President's party to Manti, where he remained to labor on the Temple at the latter place.

ARIZONA MISSION.—We have been permitted to peruse a letter from brother Thomas Biggs, who is with the Jones Company, in Arizona. No name has been given to the settlement yet, the writer of the communication merely denominating it as "Camp," the post-office address of which is Hayden's Ferry, Arizona. The letter is dated April 4th, at which time brother Biggs states the members of the Camp were busy planting young trees, seeds, etc.; nearly all of the trees were in, however, by the 29th of March, after which time there came a refreshing rain, something almost unprecedented thereabout at that season. Some of the almond trees are in bloom and some of the grape vines have fruit on them already. Wheat sown in winter there can be cut in May, after which the land can be plowed, watered and corn planted, thus producing two crops, of different kinds, in one season. The top soil is fine sandy loam, with an under layer of clay, making a splendid mixture for wheat, when broken up, and there is a plentiful supply of water. The ditch, in course of construction, will be four miles long, with a holding capacity for watering 3,000 acres of land. This is more than can be used by the present company, but the settlers are operating beyond present necessity, with a view to benefitting other settlers who may follow after. Brother Biggs appears to be greatly in love with the country and climate, and says that there are many who would be anxious to locate in it if they were acquainted with its true character. He states that the company live in a united capacity, and he never saw a people who were more contented. Fish is very abundant in the river and is caught ranging in weight from one pound to twenty-five pounds. The brethren are taking steps with a view to securing legal titles to the land.

From the *Ogden Junction*:—

Benjamin H. Tollman, of Brigham City, who was called at the General Conference, April, 1876, on a mission to England, returned April 25th, on account of ill-health. He labored while there in Nottingham and Sheffield Conference.

From the Provo *Enquirer*—

PROVO WOOLEN FACTORY.—The Provo Woolen Manufacturing Company are paying off the coupon, No. 7, due April 20th, 1877, in cloth, at wholesale prices. We learn, with pleasure, that this will make the handsome sum of thirty thousand dollars which the company have paid to the stockholders already, which shows that it is in a prosperous condition, notwithstanding the hard times experienced in the manufacturing business throught the whole country, as well as Utah.